

THE JEHAD OF JESUS



Or, THE HOLY WAR OF GOD.

2nd Edition.

C. T. STUDD.

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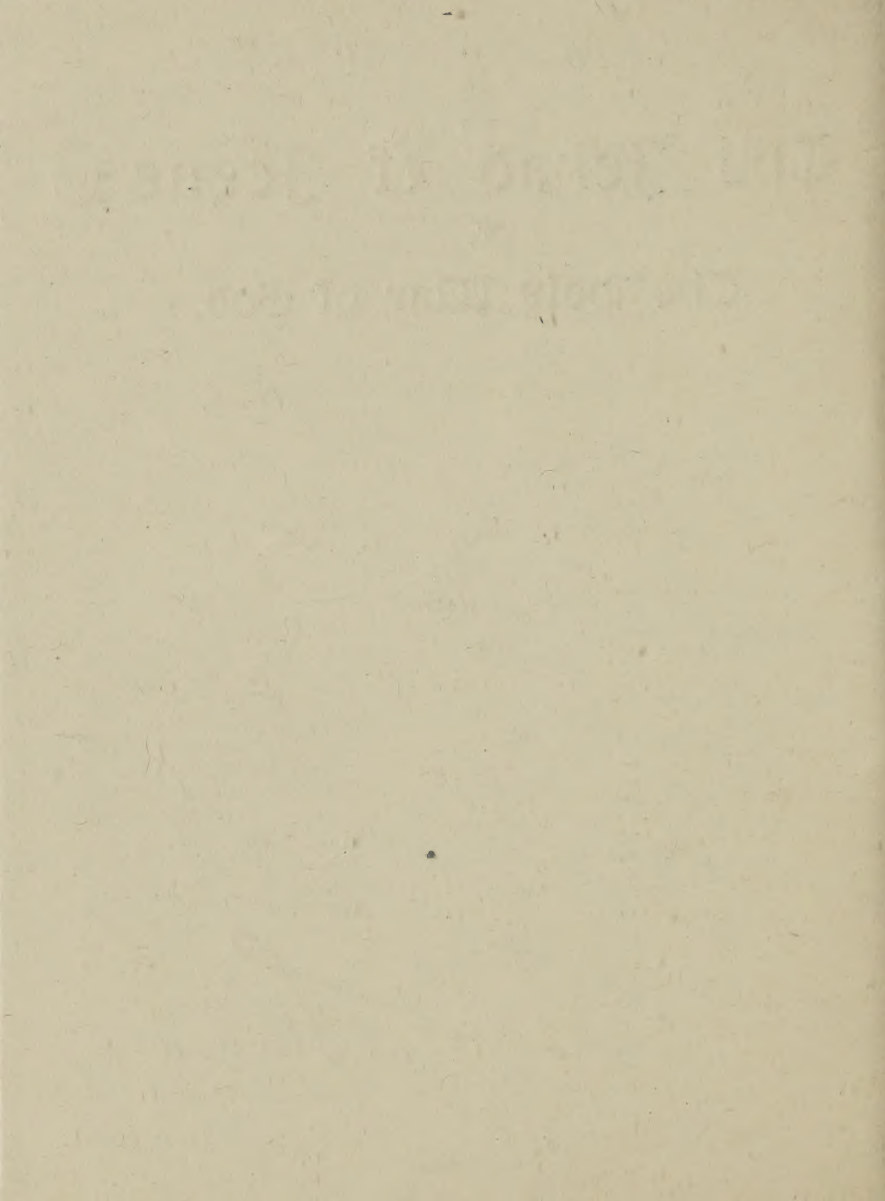
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The Jehad of Jesus;
or,
The Holy War of God.

2nd Edition.

BY

C. I. Stued.



The Jehad of Jesus.

A Summons to the Holy War of God.

OUGHT the world to be evangelized; and by whom? Should Christians obey the commands of Christ? Is "I have I pray thee have me excused," a better excuse to-day than when Christ lived on earth? If He gladly suffered the scourge, the shame and the cross for us, when does the cost of obedience to Christ become prohibitive to those who profess to love Him? Christ's definition of love to Himself is obedience to His commands—"If ye love Me ye will keep My commandments" (John xiv. 15). "He

that hath My commandments and keepeth them, he it is that loveth Me" (John xiv. 21).

The answer of the first century to such a challenge was, "Who shall separate us from the love of Christ? Shall tribulation, anguish, persecution, famine, nakedness, peril, or the sword? For Thy sake we are counted as sheep for the slaughter, we are killed all the day long!"

What is the answer of twentieth century Christians? Were our answer the same as theirs of the first century, ten years would see the accomplishment of Christ's command to evangelize the world even to the uttermost parts.

The first century Christians evangelized the known world of their day!

Why cannot we of to-day fulfil our easier task?

They of old so loved their Saviour that they loved not their lives to the death! They had a faith that, scorning reason and risk, positively revelled in danger and death for Christ's sake! The word "impossible" was eliminated from their vocabulary!

They were driven by five motive powers, so Gibbon says :—

Simplicity and certainty of belief.

Purity and austerity of morals.

Unity and mutual love.

Belief in miracles.

A fiery zeal for God and men.

The Saviour's zeal ate Him up. That of the early Christians burned them out of the world, and bore them on angels' wings to Paradise. Their burning fiery words were planted in soil rendered prolific by their deeds.

Then trees were judged by their fruit, and not by their pretty leaves, for they remembered the curse of Christ and the end of the barren leafy fig tree.

Ere Jerusalem fell in A.D. 70, says Chrysostom, the gospel had been preached in the then-known world.

Poor and unknown, harried, tortured and killed, they raced on, their hearts aflame with the love of God, till the goal was won. A blood-stained course they ran, crammed full of every obstacle and torture that devils and men could devise, but "the finish" was ever the same, their triumphant shouts :—

"Nay in all these things we are more than conquerors through Him that loved us."

"They climbed the steep ascent of heaven
Through peril, toil, and pain.

· · · · ·
O God to us may grace be given
To follow in their train."

To-day the world lies open to the army of God!
The breaches in the devil's fortresses are practicable! The bugles of God unceasingly sound the advance!

The command and Commander is the same!

The Christian forces are a thousand times more numerous than of old!

We have all the resources of civilization and science at our disposal!

We have amazing wealth in place of cruel poverty! We have to cope with civilized instead of pagan governors and governments!

There are no Neros or Inquisitions to-day!

The shut and bolted doors of old need no forcing to-day, they lie wide open.

The trenches of China, India, Japan, the coasts of Africa, and the islands of the sea have been

dug and occupied, and lie waiting to be used for the final grand assault.

They are ready to be stormed.

The faith and obedience that took Jericho can win them, but they **must be stormed**.

Where are the stormers?

Our God proclaims a JEHAD—a Holy War.

He calls for a forlorn hope.

British soldiers can never resist such an appeal.

Can the soldiers of Jesus Christ?

The Heart of Africa is in the Northern Provinces of the Belgian Congo, and the Southern Provinces of the French Sudan.

Here are millions of blacks who have never heard the name of Christ!

Does this not stir our blood?

They are in terrible need. They live in fear of the devil and witchcraft. Their morals are those of the Canaanites of old. Three years is reckoned a long time for a wife to abide with her husband. Truth is a stranger. Morality an outlaw. Honesty and honour are ancient history.

Their need truly is great; yet not so great as ours if we refuse the command of God; for how shall we escape if, content to bury our talent in England, we neglect to proclaim so great salvation to those who have never heard, yet earnestly desire to hear.

The Heart of Asia is likewise without the knowledge of Christ, so also are the hearts of Arabia, Abyssinia, and South America, and many other regions, for thus writes Dr. C. I. Schofield :—

“After 1900 years we are a great Church with an open Bible and boundless wealth, yet so faithless that 800 millions of human beings on this earth have never heard of Christ.”

Are we content with this state of things? Is Christ satisfied? What does He think of the excuses of the many who have heard His call but heed it not? Shall we enter these facts in the margin of our Bibles over against Christ's commands, “Go ye into ALL the world” ! “Preach the gospel to every creature” ! “Ye shall be witnesses unto ME unto the uttermost parts of the earth” !!! till they burn their way into our sleeping consciences?

The early Christians would long ago have been busy about this their Saviour's business. Can it be

that we like Jeshurun of old have waxed fat and kick at the prickly commands of Christ; choosing rather the soft pleasures of life for a season, than a name amongst the Mighty men of God for ever ?

The early Christians trusted not in men, nor societies, nor human organizations, their trust was in the Living God ! . They knew but one society, that of Jesus, who said "I am with thee always." "I will never leave thee nor forsake thee"; that was enough for them.

To-day, like Israel of old rejecting the kingship of God, we desire a visible mortal leader, like the rest of the world.

We say "Oh there are so many missionary societies, for God's sake don't start another," though well we know that no existing society can undertake this work.

The land remaining to be possessed for God in the heart of Africa alone is **vast**, yet that in other parts is vaster still, which means that the work cannot be done, unless others enter the field, and the command of Christ must abide unfulfilled to the lasting disgrace of this generation of Christians.

But this, thank God, shall not be.

There shall be one more Missionary Society—God its Director,

the BIBLE its weapon and commissariat—Christ its message, and the evangelization of all unoccupied parts of the world its goal. Why not? Have we not yet Faith?

“Faith, simple faith, the promise sees
And looks to GOD alone,
Laughs at impossibilities,
And cries ‘it shall be done.’”

Is the venture too big? Too big for whom? For man? Certainly! For GOD? No; we will not deal in blasphemy! Is His arm shortened? Has He grown faint and weary? Of us, perhaps, but not of His work! When did HE cease to be omnipotent? When did He cease to use the fools and the weak, and the base, and the contemptible, and the nobodies, and prefer the wise, and the strong, and the somebodies? Are we presumptuous? Then would to God He would make it “catching.” What about Carey? The poor cobbler whom God sent to India and made him to become the greatest

linguist of his day, and the best Christian? Was he presumptuous?

Did he not thus exhort us :—

Expect Great Things from God!
Attempt Great Things for God!

Let us therefore get busy. Let us actually "do big things." Let us become thoroughly dissatisfied with our present attainments; and let us move forward to the accomplishment of the EXTRA—ORDINARY. Jesus Christ wants the extra-ordinary. The ordinary won't take this world for Him. Ordinary exertions are not good enough.

"Open thy mouth wide," says God, "and I will fill it." "Ask and receive that your joy may be full," said Christ. "Then was our mouth filled with laughter and our tongue with singing," said the Psalmist—When? When "The Lord had done GREAT THINGS for them whereof they were glad." Godly laughter and the joy unspeakable are the result of the attempt of the impossible by faith in God. Did Christ chide any for the greatness of their faith? What of His words of admiration, "verily I have not found so great faith, no, not in Israel,"

and again, "O woman great is thy faith, be it done unto thee even as thou wilt."

And if we refuse this His will, what will He think of the hypocrisy of our daily prayer, "Thy will be done on earth as it is done in heaven"? Will He not answer, "Why call ye ME Lord, Lord, and do not the things that I say"?

How shall we presently face The Almighty, if on earth we have been saying: "This work He has commanded is too great for our God." Perchance we magnify our so-called prudence and wisdom with a zeal HE will not own.

To be sure there are difficulties in the way, and risks to be run—thank God for them all—the more the merrier, says every real man amongst us. I pray thee have me excused is the badge of a coward. Send someone else, said Moses, and provoked the anger of God. Dare we?

Are we cowards, then? Well! What should we say of a British soldier who refused to charge, and charge home?

Hark! "Here am I; send me," says one, but hastens to add, "But send me in some big missionary society with a fixed, if slender, salary and a doctor not far off who can look after my dear little

constitution;" but he forgot to add, "and where I can have no chance of being a hero for Christ's sake." To such the answer of God is already penned, "So He gave them according to their heart's desire, but sent leanness into their souls."

But what will papa say? What will mamma say? Perchance say others. Yea rather what will THE FATHER and what will THE SAVIOUR say who bought them with His agony and blood? He will say as He said of old, for He changeth not:—"If any man cometh unto Me and hateth not his father and mother and wife and children and brethren and sisters and his own life also

he cannot be My Disciple."

And what of the attitude of the world. "All that behold will begin to mock, saying, 'This man began to build and was not able to finish,' " or "He took His Saviour's gifts but refused to obey His commands." "Given an inch of mercy he took an ell of licence."

Well! Promise me this now and that presently, says another. "Those who have faith, to the front," says Christ, "bargainers to the rear," and I fancy I

heard HIM add, "Ye think too much of yourselves ye sons of" The Italians did better than that: drawn up by Garibaldi and asked if they would follow him to battle, they asked what he would give them did they consent? "I can promise you hardships and dangers, battles and wounds, imprisonments or death," said the hero, "but if you follow me I believe I can also promise you the freedom of Italy." It was enough. Off went their hats, up went their arms, out went their hearts in one great volume of sound, "We are the men! Garibaldi! We are your men!" They went and won!

England to-day resounds with the ceaseless hum of Conventions. Consecration is laid down, defined and declared in many beautiful words and sleek sentences, and resolutely denied by our action in refusing to take up the job our Saviour has laid so plainly before us.

If the Officers would only lead to the battle

there would be no lack of soldiers to follow. Yes, we shout "á Berlin" till we are blue in the face. What holy zeal, says a fool. The wise man replied,

"It's all very well, but they forgot to leave home ! " We talk much of the war of God, yet don't march to the front, the nearest we get to it is reading the newspapers in an easy chair, or perchance writing holiness articles or books, with the obvious result "we sow much, we bring in little." The membership of the churches is yearly diminishing !

Thousands and tens of thousands of blacks followed the Mahdi with enthusiasm, they loved not their lives to the death, for "death means Paradise," had said the Mahdi.

Had we, who say we believe with Paul that "death is gain," but one thousandth part of the zeal for God that they had for their False Prophet, the world would be evangelized and Christ back on the throne in less than ten years' time !

Alas ! the Angel of God hovers over us with the jewelled crown, but some are in the parlour eating bread and honey, and others in the counting house raking in the money. "Choked," says Gabriel, "choked with the cares and pleasures and riches of the world, and so unfruitful."

"But it's not the right time for it," urges another. "Is it, answers God, the time for you to dwell in your ceiled houses while My kingdom lieth waste?"

Shall this continue?

God forbid! Let us forsake our dwelling at ease in Zion. The Saviour has unfurled His Blood Red Flag! His true prophets are proclaiming His JEHAD and marching to the war. A blessing on those who heed, and enlist, and come to the fight, yea and on those too who burn to come but can't. And as for those who hear not their Saviour's call in this His hour of need? Well! may God have mercy on their souls! You hear the call? Your heart burns within you? You seek His service? You long to go to the front? "Yes, anyhow so long as I can get there!" Then come along, enlist at once as one of Christ's frontiersmen to struggle and fight and pray, to cast the works of darkness down and win the well-fought day.

Surely better a thousand times to die at the front, than live at the rear. Hallo! another question? out with it quick! "But what society shall I join!" Why! that of the Apostles of course! "Our society," said John, "is with The Father and with His Son Jesus Christ."

"Ye were called by God," says Paul, "into the society of His Son Jesus Christ our Lord." "We

must obey God rather than men," echoes Peter. "Whatsoever He saith unto you, do it," adds Mary.

"This is My Beloved Son, HEAR YE HIM," says God Himself.*

"Pure religion and undefiled," writes practical James, "is to visit the fatherless and widows in their affliction." And pray, who are they but those living without God and without hope, grievously afflicted of the devil?

The hour of God is about to strike! The coming of our Saviour draweth nigh! The onward march of prophesied events has become a veritable gallop! The devil is out and about! **THEN WHY DO THE CHRISTIANS TARRY?** Why are they so tepid? Verily they should be boiling over the edge of England, and out to the heathen beyond. But alas! they are off the fire and only on the hob. Plenty of smoke but no steam. Plenty of wise saws and modern instances, but little or none of that glorious dare-devilry of the saints of old that compelled the unwilling admiration of a cynical world.

Father Haspingar fought with his hardy Tyrolese against the great Napoleon and his victorious veterans; in one action the Tyrolese failing him

began to quit the field. But not so Father Haspingar ; "Whither goest thou ?" they cried to him advancing single-handed against the foe? "I go," said he, "to accuse you of cowardice before the throne of God."

What said the hardy Roman of old when urged to flight?

"Then how can man die better than facing fearful odds,
For the ashes of his fathers, and the temples of his gods?"

"Did I leave," said the heroic Gordon when pressed to retire from Khartum. "Did I try to leave; verily, the black sluts would stone me"!

"Come along." "Come along," cried the brave confederate officer, yards ahead of his wavering line at the last charge at Gettysburg. "Come along! do you want to live for ever?" No wonder the federal general cried, "Spare him, spare the hero."

Thus Christ our Captain shouts "Come," we, his soldiers, but re-echo His command, while the lives and deaths of the heathen translating the command into prayer penetrate and arouse the hearts of all

true Christians to superhuman endeavour and sacrifice.

Come, not for our sake, but come for your own and for your honour's sake, come for your Saviour's sake and for the sake of the perishing millions.

But, if you come, come as a lion, come as a man scorning hardship, disease, danger and death. Come with a laugh on your face, and a song of joy in your heart and on your lips. Come seeking to lose your life, and you shall save it and others besides. Come not as driven in chains unwillingly to the slaughter. Come as to the treat of your life. Come not feeding on the pity of fools. Come in pride of the service of Christ. Come as the horse scenting the battle from afar. Come as a mite, would you be mighty to pull down the devil's forts about his ears. Come for the very joy of the thing. Come, because if you didn't you would die of a broken heart. Come trusting only in God, and not in feeble mortal men. Come with determination—a determination to know nothing save Jesus Christ and Him crucified. Come, come to the battle as to the great marriage supper of the Lamb. Come to the Jehad of Jesus, to the Holy war of God—and come quickly lest ye be too late.

Deus Vult. God wills it!

Your answer? Did I hear you aright? "Lo, I
COME. I delight to do Thy Will O my God."
Yes? Then God has found a Real Man!
Hallelujah! A Real Man of God!

King Henry V. Act iv. Scene 3.

**The Battlefield of Agincourt.*

Westmoreland—

O! that we now had here
But one 10,000 of those men in England
That do no work to-day.

King Henry—

What's he that wishes so?
My cousin Westmoreland? No, my fair cousin;
If we are marked to die, we are enow
To do our country loss, and if to live,
The fewer men the greater share of honour.
God's will! I pray thee wish not one man more.

By Jove, I am not covetous of gold,
Nor care I who doth feed upon my cost,
It yearns me not if men my garments wear;
Such outward things dwell not in my desires :
But if it be a sin to covet honour,
I am the most offending soul alive.
No faith, my coz, wish not a man from England :
God's peace ! I would not lose so great an honour
As one man more, methinks, would share from me,
For the best hope I have. O ! do not wish one more :
Rather proclaim it, Westmoreland, thro' my host,
That he that hath no stomach to this fight,
Let him depart : his passport shall be made,
And crowns for convoy put into his purse :
We would not die in that man's company
That fears his fellowship to die with us.
This day is called the feast of Crispian,
He that outlives this day, and comes safe home,
Will stand a tip-toe when this day is named,
And rouse him at the name of Crispian.
He that shall live this day, and see old age,
Will yearly on the vigil feast his neighbours,
And say, "to-morrow is Saint Crispian ;"
Then will he strip his sleeve and show his scars,
And say, "These wounds I had on Crispian's day."

Old men forget; yea all shall be forgot,
But he'll remember with advantages,
What feats he did that day. Then shall our names,
Familiar in our mouth as household words,
Harry the King, Bedford and Exeter,
Warwick and Talbot, Salisbury and Gloucester,
Be in their flowing cups freshly remembered.
This story shall the good man teach his son;
And Saint Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered;
We few, we happy few, we band of brothers;
For he to-day that sheds his blood with me
Shall be my brother; be he ne'er so vile
This day shall gentle his condition:
And gentlemen in England now abed
Shall think themselves accursed they were not here,
And hold their manhood cheap while any speaks
That fought with us upon St. Crispian's day.

Salisbury—

My sovereign lord, bestow yourself with speed:
The French are bravely in their battles set,
And will with all expedience charge on us.

King Henry—

All things are ready if our minds be so.

Westmoreland—

Perish the man whose mind is backward now !

King Henry—

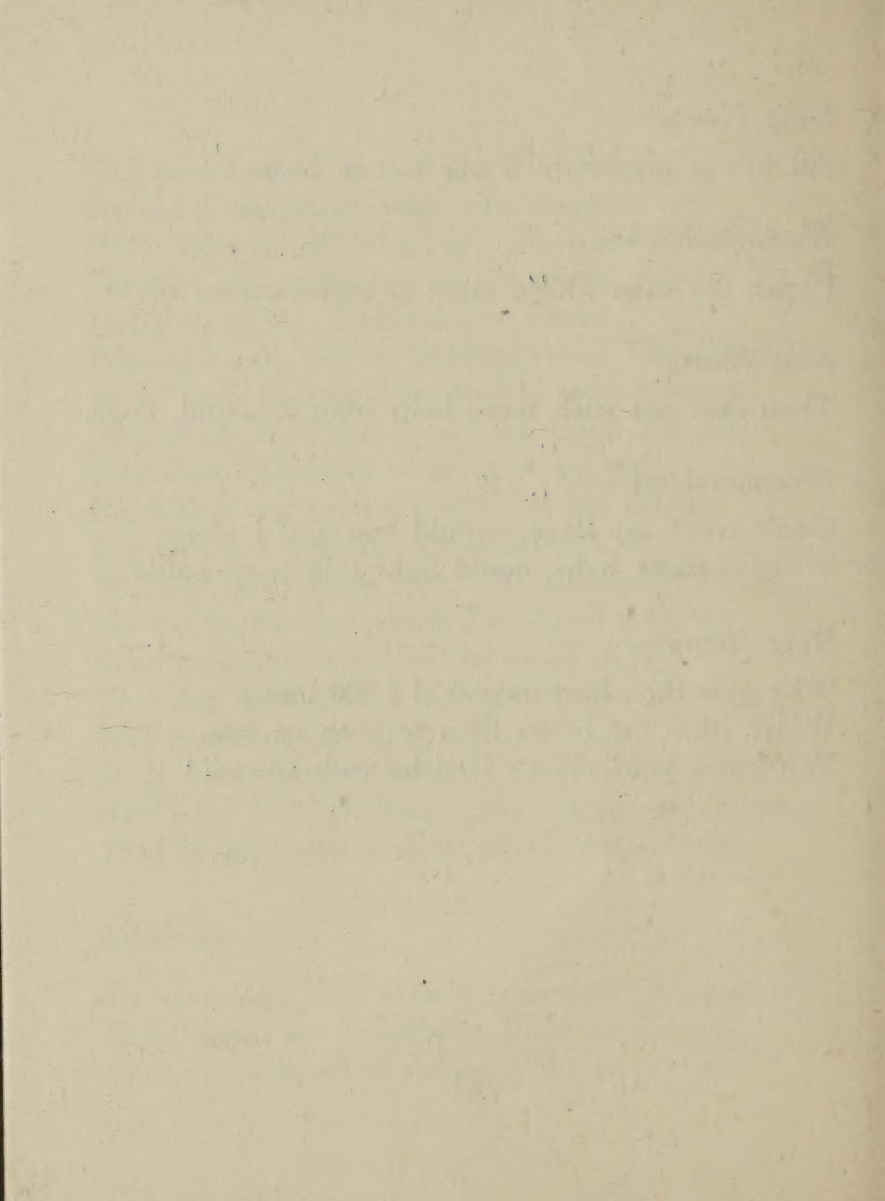
Thou dost not wish more help from England, coz ?

Westmoreland—

God's will ! my liege, would you and I alone,
Without more help, could fight this royal battle.

King Henry—

Why now thou hast unwish'd 5,000 men ;
Which likes me better than to wish us one.
You know your place : God be with you all !



HEART OF AFRICA MISSION.

OBJECT.

The Evangelization of the whole unevangelized world in the shortest possible time, beginning with the Heart of Africa.

DOCTRINAL BASIS.

1. Absolute Faith in the Deity of each Person of The Trinity.
2. Absolute belief in the full Inspiration of The Old and New Testament Scriptures.
3. Vow to know and to preach none other save Jesus Christ and Him crucified.
4. Obedience to Christ's command to love all who love Jesus sincerely without respect of persons, and to love all men.
5. Absolute faith in the Will, Power, and Providence of God to meet our every need in His Service.

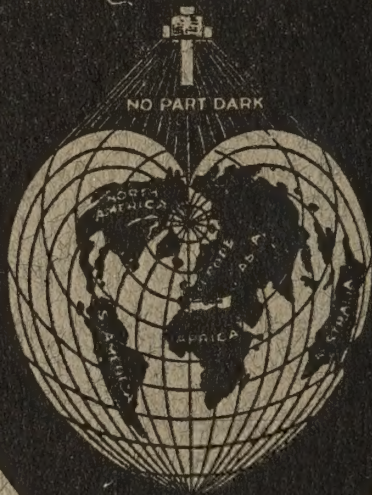
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Finishing it and cutting it short